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ABSTRACT

This document contains four papers from a symposium on integrity in human resource development (HRD). "The Effects of Blame Attributions and Justice Violations on Revenge and Forgiveness in the Workplace" (Murray O. Bradfield, Karl Aquino, Doug Stanwyck) describes a test of a mediated model, postulating that thoughts of revenge mediated independent variables of blame attributions and justice violations on criterion variables of revenge and forgiveness behavior. Findings indicate support for direct and mediated effects. "The Values of HRD Practitioners" (Jackson Rains) reports that analysis of data from the Study of Values showed only gender groups had significantly different values and that the Values Scale revealed statistically significant differences between values for gender groups and among members of one of three organizations. "Secondary Vocational Business Students' Ethical Decision Making" (Thomas Li-Ping Tang, Emily James Weatherford) presents a study that examined 136 high school students' ethical decisions of 25 hypothetical scenarios that could be grouped into 4 categories: opportunity within and pressure from the organization and opportunity and pressure from other sources. "The Meaning of Work: A Literature Review" (Neal Chalofsky, Patricia Daly, Janet Silverthorne, Lauren Turner) reports that an analysis of the literature shows a dichotomy between (1) values, jobs, and satisfaction and (2) meaning, spirituality, and work. (YLB)

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ACADEMY OF HUMAN RESOURCE DEVELOPMENT

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Atlanta, GA

20 **Integrity in HRD**

Chair: Neal Chalofsky, George Washington University

Special Report: Outcomes of the Integrity in HRD Pre-conference
Neal Chalofsky, George Washington University

The Effects of Blame Attributions and Justice Violations on Revenge and Forgiveness in the Workplace
Murray O. Bradfield, Georgia State University
Karl Aquino, Georgia State University
Doug Stanwyck, Georgia State University

The Values of HRD Practitioners
Jackson Rains, George Washington University

Secondary Vocational Business Students' Ethical Decision Making
Thomas Li-Ping Tang, Middle Tennessee State University
Emily James Weatherford, Northwestern State University of Louisiana

The Meaning of Work: A Literature Review
Neal Chalofsky, George Washington University
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Lauren Turner, The MITRE Corporation

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The Effects of Blame Attributions and Justice Violations on Revenge and Forgiveness in the Workplace

Murray O. Bradfield
Georgia State University

Karl Aquino
Georgia State University

Doug Stanwyck
Georgia State University

This study draws attention to revenge as a behavioral response to perceived injustice and forgiveness as a viable alternative. We tested a mediated model, postulating that thoughts of revenge mediated the independent variables of blame attributions and justice violations on the criterion variables of revenge and forgiveness behavior. Support was found for direct and mediated effects.

In the aftermath of personal injury, individuals may use various means to restore justice for the wrongs that they incur. Not all forms of justice, however, address wrongdoings that have resulted in emotional, psychological, or physical injury (Peachey, 1989). When people have been injured, and relationships have been broken, a different kind of justice is often needed to "make things right." The nomenclature for the justice that seeks to redress injury inflicted by one party on another is *restorative justice* (Peachey, 1989). Restorative justice does not address conflicts of interest, but is invoked when one party is injured or offended by another party. Thus, restorative justice becomes salient after a personal offense has been committed.

Two important components of restorative justice, of interest in this study, are revenge and forgiveness. Both revenge and forgiveness have been cited as means by which individuals may restore justice after being offended.

Construct Definitions

Revenge Revenge is a fundamental motivating force in human behavior (Marongui & Newman, 1987). It has been defined as "the infliction of harm in return for perceived wrong" (Stuckless & Goranson, 1992) and has been cited as a primary cause of aggressive behavior (Brown, 1986). Revenge is almost always accompanied by intense anger (Buss, 1961) and it typically follows a period of reflection on the harm done to the victim (Bar-Elli & Heyd, 1986).

Evidence of revenge in an organizational context is provided in a study by Terris and Jones (1982), who showed that revenge is one of the major reasons for employee theft. Similarly, Crino (1994) posited that revenge frequently motivates acts of industrial sabotage. Whereas these studies illustrate revenge in organizations as a means of retaliation similar to indirect aggression (Buss, 1961), revenge may be more often carried out at the interpersonal level of human relations.

A study by Mikula, Petri, and Tanzer (1990) found that the greatest number of workplace offenses revolve around norm violations at the interpersonal level. These violations appear to produce the most intense feelings of anger and resentment, which subsequently motivate a desire for revenge (Bies & Moag, 1986). There appears to be little research, however, showing how the process of revenge works between individuals in an organizational context.

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Some writers have argued that revenge can be constructive in certain situations (Bies & Tripp, 1995), but it is generally criticized as being harmful to the victim and the offender, and to their relationship as well (Cloke, 1993). Its uncomplimentary reputation exists because revenge is frequently accompanied by suppressed anger, alleged to be psychologically and emotionally unhealthy (Fitzgibbons, 1986). Revenge has also been criticized because it seldom produces the desired outcome (Power, 1994) and is humiliating and degrading to the offender, even if it satisfies the victim (Hampton, 1988a). Furthermore, revenge has been discouraged because it tends to escalate conflict, creating a reciprocal chain of revenge and counter-revenge that may last for weeks, months, or generations (Kim & Smith, 1993).

Revenge can be distinguished from other types of negative reciprocity, such as hostility and retribution (Stuckless & Goranson, 1992) because of its greater emotional and behavioral intensity (Axelrod, 1984). Moreover, acts of revenge are often intended to inflict pain on the offender with the goal of elevating the victim to a superior position (Hampton, 1988a). Other forms of negative reciprocity may also inflict pain, but the punitive actions taken against the offender are not always perceived as a competitive victory demonstrating the superiority of the victim. In retribution, for example, the primary emphasis is on the denial of the offender's implicit claim of relative superiority and the assertion of the victim's value by the punishment of the offender (Hampton, 1988a). Retributive punishment seems to be limited and enacted most often by an official third party. Thus, revenge is a unique form of negative reciprocity, characterized by an intense personal action intended to restore the rank of the victim and demean the offender in the process.

Forgiveness The concept of forgiveness has been almost totally ignored in the literature, perhaps because of its traditional connection with religion (McCullough & Worthington, 1995; Pingleton, 1989). Forgiveness is a complex of affective, cognitive, and behavioral phenomena in which negative affect and judgment toward the offender are reduced, not by denying one's right to such affect and judgment, but by viewing the offender with compassion, benevolence, and love (Enright, Gassin, & Wu, 1992). It essentially involves the forswearing of resentment and anger on moral grounds (Murphy, 1988).

After experiencing an offense, the forgiver chooses to let go of negative affect, although this may be a lengthy process preceded by exercises in intellectual forgiveness (Fitzgibbons, 1986). Furthermore, the forgiver may also begin to see the offender in a new light and make some effort at conciliation (Wade, 1989). The restoration of justice occurs as the victim experiences freedom from the offender's judgment and reaffirms his or her relative value that was called into question by the offense (Hampton, 1988b).

The desire to forgive may be as strong an impulse as the desire for vengeance or retribution. A study by Brown and Peachey (1984), for example, found that *conditional* forgiveness was a strong preference of crime victims. Based on interviews with 140 victims, the researchers found that 41 percent of the subjects reported that rehabilitating the offender would be the "fairest thing to happen" in situations in which the subjects had been the victims of a crime. In contrast, only 29 percent wanted retribution. Similarly, Cohn and Rabinowitz (1980) found that victims did not favor imprisonment of offenders over rehabilitating them.

The notion of "conditional forgiveness" suggests that people are looking for fairness in holding offenders accountable for their actions (Umbreit, 1989). Umbreit conducted 50 face-to-face interviews with burglary victims. Ninety-eight percent of the victims indicated that rehabilitation was an important part of their understanding of fairness. The least frequent concern of these victims, according to Umbreit, was punishment, defined as the incarceration of the offenders. These studies provide some evidence that conditional forgiveness, rather than retribution or revenge, is seen by many people to be a fair and acceptable response to a personal offense.

It is apparent that people use both revenge and forgiveness to restore justice in situations where they have been unjustly treated. Furthermore, there is evidence that both are fundamental to humankind. However, it may be that the ways in which personal injuries develop will determine whether people will respond vengefully or forgivingly.

The Nature and Development of an Offense

Disputants' perceptions of justice have been described in terms of three primary types. Distributive justice refers to whether a particular outcome or decisions is deemed fair (Deutsch, 1986). Procedural justice refers to the perceived fairness of the procedures used to allocate outcomes or make decisions (Lind & Tyler, 1988). Finally, interactional justice refers to perceptions of fairness based on an evaluation of the quality of interpersonal treatment a person receives from a decision maker or authority (Bies & Moag, 1986).

Whereas any one of the three types of justice violations may inflict injury, people seem particularly prone to taking offense if the offenders violate the norms of interpersonal relations (Mikula, Petri, & Tanzer 1989). Examples of these kinds of violations, according to Mikula, Petri, and Tanzer, are lack of loyalty, lack of empathy, selfishness, and acting in a hostile manner. Similar types of injustices were reported in a study by Messick, Bloom, Boldizar, and Samuelson (1985). In their study, subjects listed gossip, rudeness, and lack of punctuality as offensive things that others did. The offenses described in both studies seem to violate perceived norms and perpetrate injustice at the interpersonal level. An offended party's response to actions such as these may largely depend on how the offense develops.

In many ways, the development of a personal offense parallels the formation of a grievance (Ferguson & Rule, 1981). According to Ferguson and Rule, the victim first makes causal attributions about the offender's actions. These attributions are made by the offended party to analyze the cause of unwanted negative events (Wong & Weiner, 1981). Examples of causal attributions are the extent to which the victim blames the offender, the extent to which the victim believes that the offense was intentionally perpetrated, and whether or not the victim believes that the offender had just cause. Based on the victim's attributions and the offender's response, the victim may subsequently choose to forgive or, alternatively, seek to exact revenge (Felson & Tedeschi, 1993). According to Felson and Tedeschi, the victim may demand an account, ask for an apology, or seek compensation, before deciding whether to seek revenge or to forgive. In this sequence of events, however, the victim cannot entertain thoughts of revenge or forgiveness unless he or she has first been the personal victim of an offender's wrongdoing and has attributed blame to the offending party (Murphy, 1988). The extent of blame is the result of the attribution process. Thus, we postulate that cognitive attributions of blame precede the development of revenge and forgiveness thoughts.

Research Questions

The purpose of our study was to examine the process that leads to expressions of revenge or forgiveness in response to personal offense. Our principal research questions were:

(1) What types of justice violations are likely to lead people to seek revenge or forgiveness?

(2) What is the relationship between individuals' thoughts of revenge and forgiveness and actual behavior on the same?

(3) What is the relationship between attributions of blame and revenge and forgiveness thoughts?

Methods

Sample The sample consisted of employees of a public agency, Master's students enrolled in a graduate business program, and undergraduate psychology students. The total sample size was 153.

Procedure A self-administered questionnaire was used to collect data on all study variables. Respondents were asked to describe an incident at work in which they were offended

by another person. They then reported their cognitive and behavioral responses to the offense by responding to items from several scales drawn from a forgiveness instrument developed by Wade (1989). The scales included measures of attributions of blame, revenge thoughts, and revenge and forgiveness behavior.

Analyses Incidents described by respondents were content analyzed to classify them, a priori, into one of the three types of justice: distributive, procedural, or interactional justice. Exploratory factor analyses were performed on the subscales to assess the dimensionality of the revenge and forgiveness measures. Hierarchical regression analysis (Baron & Kenney, 1986) was used to test a mediated model in which attributions of blame and type of injustice was predicted to influence revenge thoughts which, in turn, influenced revenge and forgiveness behavior.

Results

Results show that there was a significant relationship between thoughts and behavior on the revenge and forgiveness variables. Also, we found a small but significant mediated effect for one of the justice variables.

Direct Effects The relationships among revenge thoughts and revenge and forgiveness behavior were examined using correlational analysis. As expected, revenge thoughts were positively related to revenge behavior ($r=.56$, $p<.001$) and negatively related to forgiveness behavior ($r= -.26$, $p<.01$).

Mediated Effects Following the procedures outlined by Baron and Kenney (1986), eight tests of mediation were performed on the criterion variables, revenge and forgiveness behavior. For each behavior, the three types of injustice (i.e., distributive, interactional, and procedural), as well as attributions of blame, were entered in the step 1 of a hierarchical regression. Thoughts of revenge were added in the second step to determine if it mediated any previously significant relationships.

Results showed that the direct effect of distributive justice explained a significant proportion of the variance in revenge behavior ($R^2=.03$, $p<.05$), and the change in R^2 when revenge thoughts were added was significant ($\Delta R^2=.29$, $p<.001$). Results from step 1 showed that violations of distributive justice were negatively related to revenge behavior ($\beta= -.17$, $p<.05$). When revenge thoughts were added, the relationship was no longer significant ($\beta= -.08$, n.s.). Together, these results provided evidence of full mediation (Baron & Kenney, 1986).

The hierarchical regression also revealed that revenge thoughts mediated the relationship between attributions of blame and revenge and forgiveness behavior. Results showed that attributions of blame explained a significant amount of variance in revenge ($R^2=.06$, $p<.01$) and forgiveness ($R^2=.03$, $p<.05$) behavior. The change in R^2 when revenge thoughts were added was significant for both revenge ($\Delta R^2=.26$, $p<.001$) and forgiveness ($\Delta R^2=.04$, $p<.05$). In step 1, attributions of blame were positively related to revenge behavior ($\beta=.24$, $p<.01$) and negatively related to forgiveness behavior ($\beta= -.18$, $p<.05$). When revenge thoughts were added to the equation in step 2, both relationships were no longer significant, providing evidence of full mediation (Baron & Kenney, 1986). We found no evidence that revenge thoughts mediated the relationships between interactional and procedural justice violations and revenge and forgiveness behavior.

Discussion

The data in our study show that the extent to which an individual blames his or her offender contributes to the subsequent thoughts of the offended party's revenge and, ultimately, whether that same offended party chooses to engage in revenge or forgiveness behavior. Although the

cognitive appraisal of blame may occur very quickly in some instances, the process of attributing blame seems to be a precursor of thoughts associated with the desire for revenge. These findings are consistent with attribution theory (Heider, 1958; Jones & Davis, 1965), which espouses that people initially perform a cognitive evaluation to determine whether the actor or some other external factor caused the unwanted action of the other person. Based on the victim's attributions and the offender's response, the victim may subsequently choose to forgive or, alternatively, seek to exact revenge (Felson & Tedeschi, 1993). In this sequence of events, however, the victim cannot entertain thoughts of revenge or forgiveness unless he or she has first been the personal victim of an offender's wrongdoing and has attributed blame to the offending party (Murphy, 1988).

Furthermore, our findings support those of Mikula, Petri, and Tanzer (1990), who found more offenses associated with violations of interactional justice than distributive justice. Our results showed a significant negative relationship between distributive justice offenses and revenge thoughts, suggesting that distributive justice offenses were less likely to lead to revenge thoughts than procedural or interactional justice types of offenses. One explanation for this finding may be that distributive justice offenses are impersonal by definition, whereas offenses of a procedural or interactional type are more likely to be the result of a negatively perceived interpersonal action.

The results of this study also provide support for the theory of cognitive consistency. Applying this theory to the present study, we suggest that offended individuals' cognitions regarding the appropriateness of their behavioral responses will influence their choice of behaviors. As psychological theorists (e.g., Festinger, 1957; Newcomb, 1968) have recognized, people desire to maintain consistency between their thoughts and actions. Consequently the more people think about revenge or forgiveness, the more likely they are to act upon these thoughts.

Implications

This study has implications for HRD interventions in the field of conflict management and mediation. Many trainers and mediators have focused on various activities that do not account for the issues that surround an injured party's concerns for restoring justice. A more complete understanding of the development of workplace offenses will help practitioners appropriately address conflicts and grievances in which one or more parties have been offended.

Furthermore, this study calls attention to the notion that interventions cannot focus exclusively on the "how-to" of managing conflict, such as ways to manage the issues at stake. In cases where a personal injury has been sustained, different kinds of cognitive mechanisms and behavioral options become salient to the offended party. These mechanisms and options necessitate appropriate kinds of training and development approaches. Trainers and mediators who understand how to analyze the attribution process and response options of offended parties will be more fully equipped to address this type of conflict.

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The Values of HRD Practitioners

Jackson Rains, Ed.D.
The George Washington University

This research looked at the personal values of HRD practitioners who were members of either ASTD, NSPI or ODN. The Values Scale (Nevill and Super, 1989) or The Study of Values (Allport, Vernon and Lindzey, 1976) were used to measure the values for each subject. Analysis of the data showed that for The Study of Values only gender groups were found to have significantly different values. The Values Scale revealed statistically significant differences between the values for gender groups and between the members of ASTD, NSPI and ODN.

Human Resource Development, as a specialized field of academic inquiry grew out of the practical function of training employees to be more effective. There is a rich history for this applied science that focuses on techniques and outcomes. This emphasis on "what works" however, means that the theoretical and philosophical aspects of the field have not been explored with the same depth as the practical aspects of the field. This situation is being rectified through organizations such as the Academy of HRD and conferences such as this.

When this research was started there was virtually nothing in the literature that spoke about the values of the field of HRD or of its practitioners. As the research plan evolved it became more and more clear that this was ground breaking research. It is hoped that as these findings are published it will create an awareness that there needs to be a dialogue about the values of the field that will lead to a philosophy of HRD.

During the formative stage of the research design a number of peers suggested that the area of values was too soft for rigorous research and that any findings would be swamped by vagueness or would founder on the rocks of rigor. With the strong support of the committee chair and a strong personal interest in values the project moved ahead.

Problem Statement

The literature reveals little discussion of the values of either the HRD practitioners or of the values of the field of HRD as a whole. Identifying the values of HRD practitioners is an important task because values are a significant influence on decisions and actions. When the values are known, the process of understanding their link to the practice of HRD can begin.

Identifying values also provides one of the fundamental elements necessary for the development of a philosophy of HRD. Until the values of HRD practitioners are identified, no meaningful progress can be made on developing a philosophy of HRD.

This lack of knowledge about the values of HRD denies practitioners, managers, researchers and academics a foundation on which to build the future of the field.

Research Questions

The following are the research questions addressed by the present study.

1. What values do HRD practitioners report as important?
2. How do the scores differ for each value measured, based on the three professional membership groups?

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3. How do the scores differ for each value measured, based on the subject's age? gender? race? years of experience? level of education?

Background

Values Defined

The concept of values is one that is often not clearly defined when used in the literature. Values are also frequently not distinguished from (they are, in fact, often used interchangeably with) the concepts of ethics, attitudes, morals and beliefs. Much of the confusion about the concept of values can be traced to a lack of clarity and rigor on the part of the researchers and writers.

It is useful to carefully define the term value and to distinguish it from the other concepts. This research used the definition of values by Milton Rokeach (1972), "values are a type of belief, centrally located within one's total belief system, about how one ought or ought not to behave, or about some end-state of existence worth or not worth attaining" (p.124).

Values are not always known consciously to the individual or group holding them. When the values are not known they are called tacit values. Even though the person or organization is not aware of the values they still influence behaviors. Values that can be articulated are called espoused values. Behaviors are not always consistent with the espoused values of the individual. When values are extrapolated from observed behavior they are referred to as values-in-use.

Values and Actions

The relationship of values to actions is at the very heart of the importance of this research. Rokeach (1972) establishes the value-action link when he wrote, "once a value is internalized it becomes, consciously or unconsciously, a standard or criterion for guiding action, for developing and maintaining attitudes toward relevant objects and situations, for justifying one's own and others' actions and attitudes, for morally judging self and others and for comparing self with others" (p. 160). Rescher (1969) also supports this notion, "values, of course, manifest themselves concretely in the ways in which people talk and act and especially in the pattern of their expenditure of time and effort and in their choices..." (p.5).

Values therefore influence the thought processes of HRD practitioners and impacts the choice of approach and technique. Yet, as long as the values are tacit the practitioner is not aware of the source of his or her actions and decisions. Only through explicating his or her values can a person fully examine his or her motives. This process provides the practitioner an opportunity to explore whether or not his or her actions are congruent with their deepest values.

The Organizations

The subjects for this research were selected from the American Society for Training and Development (ASTD), The National Society for Performance and Instruction (NSPI) and The Organizational Development Network (ODN). ASTD with 24,413 members is the oldest of the organizations being formed in 1943. Its stated mission is to, "...provide leadership to individuals, organizations and society to achieve work-related competencies, performance and fulfillment."

NSPI, with 5,000 members was formed in 1962 as the National Society for Programmed Instruction and later changed its name. The mission of NSPI is to, "improve the performance of individuals and organizations through the application of human performance technology."

Founded in 1964 ODN, with 2,468 is the smallest of the three professional organizations. The mission of ODN is to, "aid the growth and development of OD practitioners. Contribute to the empowerment of the field. Link practitioners and their work with the needs of the world."

These organizations were selected for this study in order to have subjects from the largest HRD organization and two smaller organizations that focus on specific aspects of HRD practice. This sample frame also reflected different roles among the practitioners of HRD.

Methodology

Subjects

A stratified random sample was selected from the membership rosters of the three professional organizations. This means that 382 subjects were selected from ASTD, 77 subjects were selected from NSPI and 50 subjects were selected from ODN for a total of 509 subjects. The subjects were randomly assigned to two groups with each group getting a different instrument to measure values.

Instruments

Two instruments were selected to measure the values. *The Study of Values*, measures six values, has been around for decades and is well researched and validated. *The Values Scale* is a newer instrument that was developed for use in research on vocational choice. *The Values Scale* measures 21 values and has acceptable reliability and validity.

Data Analysis

The scores for each of the values were used for the analysis. The first research question did not have a null hypothesis therefore descriptive statistics were used to give the rankings of the values for all participants. The remaining research questions were analyzed using two-sample or three-sample one way factorial MANOVA, Hotelling's T2, Univariate F Test and Multivariate F Tests.

Results

Completed forms from 236 (46.4% overall response rate) subjects were returned. Of these 173 (45.3% response rate for ASTD) were from ASTD, 36 (46.8% response rate for NSPI) were from NSPI and 27 (54.0% response rate for ODN) from ODN. The ranking of the values for all respondents using the mean of the value score yielded the rankings of the values.

The rankings of the values for all respondents are found in Table 1. The rankings of the values by the three professional organizations are found in Table 2. For *The Study of Values* only the values for men and women were found to be significantly different. For *The Values Scale* the values for men and women and the values by professional organization were found to be significantly different.

Conclusions

A composite of the subjects who responded to the study revealed a group that was predominately white (95%), equally distributed between the genders (53% female / 47% male), was middle aged (mean= 43), experienced (mean=11 years) and very well educated (64% held post-graduate degrees).

The Values of HRD Practitioners

The rankings of the values for *The Study of Values* describes a group of practitioners who appreciate ideas and people. These values support an appreciation of individualism and suggests that the practitioners focus on the useful or practical. The group is less interested in understanding the spiritual world perhaps because the spiritual world is not as practical as other pursuits. This practical orientation may also cause them not to be interested in knowledge for knowledge's sake. Knowledge for these subjects must be applied to be worthwhile.

The values ranked low show that this group does not desire to wield power or to control people. This group's regard for people as ends in not compatible with a desire to use power over people. The ranking of the theoretical values fifty of six reflects the low priority given to order and systematize data that does not seem compatible with a research orientation.

The cluster of values for *The Values Scale* suggests that HRD practitioners place a high value on mental rather than physical activity. They are self-sufficient, independent people who look inward for validation and direction as expressed by high ranking of achievement and autonomy. This notion is supported by the low rankings for economic rewards and advancement that suggest that they are not dependent on external sources for rewards and that it is not the money, but the work that is important to HRD practitioners. They constantly seek that which is new and different.

The emphasis on personal development and ability utilization causes them to seek environments that allow them to seek new knowledge and experience. This need for change could keep them from working to their full potential in a rule-bound or authoritarian corporate culture.

Value Differences in the Professional Organizations

The Study of Values instrument showed a significance of .081 and while it did not meet the .05 level of probability to say that there are definitely differences between the organization members on the values, it can be said that there may be differences between the groups. *The Values Scale* showed a statistically significant difference between the organization membership groups.

The theoretical value in *The Study of Values* is held differently by the three groups suggesting that NSPI members may be more interested in seeking to order knowledge and in systematizing data than are ASTD and ODN members. The differences in the ranking of the social value suggest that ODN members have a more philanthropic or altruistic love of people. They are also more likely to treat people as ends rather than as a means to an end. ASTD holds the economic value higher than NSPI or ODN suggesting that they are more focused on what is practical and useful and consider unapplied knowledge as a waste.

The most striking value differences in the study were between NSPI and ODN on *The Values Scale*. The economic security value was first for NSPI and 21st for ODN. There was also a difference for the value Risk that was rated 19th by NSPI and fifth by ODN. This dramatic difference suggests that members of ODN may choose to act more independently in organizations because they are less limited by concerns about economic security and they are more willing to take risks.

Value Differences for Men and Women

The value ranking for *The Study of Values* suggest that females are more concerned than males with form and harmony, they have a higher regard for people and they seek unity in trying to comprehend the universe. Males are more concerned than females with that which is useful and practical. They believe that unapplied knowledge is a waste, they seek to observe and reason with the chief aim of ordering and systematizing knowledge and they seek personal power, influence and renown. These dissimilar orientations can easily impact on the ability of males and females to fully understand one another and to work together effectively.

The value rankings for *The Values Scale* suggest that females are more concerned with making their own decisions and with independence of action. Males on the other hand are more concerned than women with economic rewards such as salary and bonuses and with the stability of income. Females rank social interactions higher than males.

Implications for HRD

The significant differences found for the organizational groups suggests that these groups may serve members with different values. To the degree that membership on one of these organizations, and not in the others, reflects a functional difference in the position the member holds, there may be differences in the values held by those in different areas of the practice of HRD. Further research is needed to explore these possible differences and to assess their meaning.

The gender differences are important because women are entering the field of HRD in ever increasing numbers. As this study shows, women have different values than men, which means that the values of the field are shifting from a male dominated value set to a more balanced set of values. Not only must the field of HRD cope with these value changes, but male and female

practitioners need to accommodate their value differences as they work together. Perhaps the acknowledgment that there are value differences is the first step that can lead to a dialogue about ways to accommodate those value differences.

Recommendations

1. It is clear from this research that the explication of the values associated with HRD issues adds a dimension that leads to a deeper understanding of the field. It is recommended that researchers add an exploration of values to future research designs being sure to carefully define and rank the values.

2. The differences found between the values of the professional organizations are interesting and need to be explored more deeply. Another question to explore is, "Do the broad differences found in the organizations extend to the individual roles found in HRD?" Research looking at the values of practitioners in the various HRD roles would be interesting and would deepen the field's understanding of its values and its purpose.

3. The potential male bias and dated references in *The Study of Values* instrument may be significant impediments to its effective use. Researchers and counselors should carefully assess the usefulness of this instrument and balance that against its flaws.

4. The low number of responses from people of color in the present study raises the possibility that the field of HRD may not be attracting practitioners from diverse cultures. Research is needed to determine the number of non-white practitioners in the field of HRD and to explore the factors that may be keeping people of color from entering the field. If the possible under representation found in the present study is substantiated, further research should be conducted to explore the barriers to their entry into HRD and means to attract more people of color to the field.

5. Research looking at the sources of the values found in this study would expand the finding and add to the understanding of the field of HRD.

6. The present study looks only at the values of the individual practitioner. The organizations in which the HRD practitioners work also have values that may be different than those of the practitioner. Research exploring the interaction of the values of the HRD practitioner and the values of the organization would be useful.

7. A study of the values of HRD practitioners that focused on the theoretical orientation of the practitioner would deepen and extend the findings of the present study. For example, are the values of those practitioners who prefer behaviorist methods similar to the values of those practitioners who prefer humanistic methods?

Final Statement

This research does not create a set of values for the field of HRD; rather it makes the HRD value set explicit. The values have always been present in the field and those, mostly tacit, values have been driving the decisions and actions of the practitioners--unconsciously. The importance of this research to HRD is that it begins the process of making the consideration of values a conscious discussion.

This exploration takes the examination of the field to a deeper level by explicating the values that influence the activities of the field that are the usual focus of research and theory building. Practitioners, researchers, academics and managers must examine this value set and understand it so that they can be more aware of what motivates the practitioner.

At the level of the individual, the practitioner must examine their specific value set as well as their experiences and judgments about the field of HRD to arrive at a deeper understanding of themselves and their work. At the level of the field of HRD, a dialogue is needed to bring together these individual value sets, experiences and judgments and mold them into a philosophy

of HRD that gives guidance and direction to the practitioner, the manager, the academic and the researcher.

The present study has explicated a specific value set for the field as a whole, for the organizational groups and for men and women. A dialogue is needed to examine these values beyond the implications discussed in the present study. How do these values fit with the common understanding of the field? Which values support the goals of the field and which values hinder the development of the field? Considering these values, what actions are needed? This research presents "an" answer to these questions; however "the" answer will be found when the field as a whole engages in these questions.

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Table One. Rankings of Values for all Respondents.

The Study of Values	
Rank	**Value Name**
1	Aesthetic
2	Economic
3	Social
4	Theoretical
5	Political

The Values Scale	
Rank	**Value Name**
1	Creativity
2	Variety
3	Personal Development
4	Achievement
5	Autonomy
6	Ability Utilization
7	Altruism
8	Life Style
9	Prestige
10	Social Interaction
11	Cultural Identity
12	Economic Security
13	Authority
14	Social Relations
15	Working Conditions
16	Risk
17	Aesthetics
18	Economic Rewards
19	Physical Activity
20	Physical Prowess
21	Advancement

Table 2. Rankings of Values by the Three Professional Organizations

The Study of Values

	ASTD	NSPI	ODN
1	Aesthetic	Aesthetic	Social
2	Economic	Theoretical	Aesthetic
3	Religious	Social	Religious
4	Social	Economic	Theoretical
5	Theoretical	Political	Economic
6	Political	Religious	Political

The Values Scale

	ASTD	NSPI	ODN
1	Creativity	Economic Security	Creativity
2	Variety	Creativity	Variety
3	Achievement	Personal Development	Autonomy
4	Personal Development	Achievement	Lifestyle
5	Altruism	Ability Utilization	Risk
6	Ability Utilization	Autonomy	Ability Utilization
7	Autonomy	Life Style	Personal Development
8	Prestige	Working Conditions	Altruism
9	Life Style	Aesthetics	Aesthetics
10	Cultural Interaction	Economic Rewards	Social Interaction
11	Social Interactions	Variety	Physical Activity
12	Authority	Prestige	Achievement
13	Social Relations	Altruism	Authority
14	Working Conditions	Physical Activity	Physical Prowess
15	Economic Security	Social Relations	Social Relations
16	Risk	Cultural Identity	Prestige
17	Aesthetics	Authority	Economic Rewards
18	Economic Rewards	Social Interaction	Cultural Identity
19	Physical Activity	Risk	Working Conditions
20	Advancement	Physical Prowess	Advancement
21	Physical Prowess	Advancement	Economic Security

Secondary Vocational Business Students' Ethical Decision Making

Thomas Li-Ping Tang
Middle Tennessee State University

Emily James Weatherford
Northwestern State University of Louisiana

This study examined 136 high school students' ethical decisions of 25 hypothetical scenarios. These scenarios can be classified into four major areas: opportunity within the organization, pressure from the organization, opportunity from other sources, and pressure from other sources. The results may offer some insights regarding high school students' ethical behaviors.

Recently, teachers, researchers, and managers in the field of human resource development are increasingly concerned about the importance of teaching business ethics in academic settings and in business organizations. Organizations with strong policies regarding business ethics will instill ethical values in managers and employees. With proper training in business ethics, employees will be able to perform ethical behaviors in an organization which will not only benefit the employees, customers, and the society as a whole but also the company's bottom line.

The results of a 1983 Gallup poll showed that only 20 percent of the public expressed "a great deal of confidence" in big business. In a different survey, about 40 percent of executives reported that they were asked to behave unethically. Thus, business ethics is a major concern due to lack of ethical behavior by some individuals and organizations in our society. For the past several decades, business executives are increasingly concerned about business ethics. As a result, codes of ethics are now commonplace among America's large corporations. Business ethics courses have become an integral part of business schools' curriculums.

George Steiner (1972) defined business ethics as a behavior that is fair and just, over and above obedience to laws and regulations. Business ethics relates to law and to moral codes of conduct. Corporations have moral responsibilities which may be internal (e.g., related to stockholders, customers, employees, creditors, and officers) and external (e.g., communities, competitors, government, and society). This definition reflects the point that corporations have to satisfy the needs of all parties involved in the society (e.g., people, organizations). Unethical behavior in a business setting often refers to behavior that is not necessarily illegal, but may be considered inappropriate by many people. No one group ought to benefit while the others suffer. Thus, business ethics must consist of a balance of interests.

Ferrell and Fraedrich (1990) have argued that there are four types of pressures that may impact ethical decisions in business: (1) personal values, (2) organization, (3) competition, and (4) opportunity. Individual values are learned from socialization through family, religion, school, and business experiences. Many researchers assume that these values will remain constant in work and non-work settings. Carr (1968) has suggested that people in our society may have two ethical dimensions: One deals with ethical value system for home and the other for business. Personal values make up only one part of an organization's total value structure.

Moreover, organizational value structure or corporate culture also has a strong impact on individuals' ethical behavior. Ethics reflects both the character of the individual and also the character of the business firm (organizational culture), which is a collection of individuals. Competition creates pressure on individuals to perform and is also a key factor in influencing the ethical environment of the corporation. In the 1990s, organizations in the United States try to improve profits, efficiency, and competitiveness in world markets which may create more organizational pressure for many managers.

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In the area of compensation, most researchers typically examine how well incentives and reward systems increase employees' productivity. Very little research examines the links between incentives and ethical behavior.

Opportunity to engage in unethical behavior provides another pressure. In one survey, 56 percent of the managers indicated that there were many opportunities for managers in their industry to engage in unethical behaviors. Opportunity to engage in unethical behavior has been found to be a better predictor of such behavior than personal beliefs (Ferrell & Gresham, 1985). Rewards and the absence of punishment within the business environment also help create opportunities. Recently, Kumar (1995) employed cluster analysis to examine 231 undergraduate and graduate business students' six dominant values (theoretical, economic, aesthetic, social, political, and religious) measured by the Study of Values. Through cluster analysis which is a common technique for grouping people based on certain shared characteristics, Kumar identified three groups: (1) institutional citizens, (2) rational utilitarians, and (3) wheeler-dealers. Kumar found that 42 percent of the students belong to the institutional citizens group which has the highest score on aesthetic, social, and religious attitudes and the lowest score on economic values. These students tend to show their strong civic orientation, their concern for experiences that go beyond the normal routines of life, and low importance placed on utilitarian, cost-benefit approach to decision making.

Further, 34 percent of the students are rational utilitarians due to their high score on the theoretical values and medium score on the economic, social, and religious components. These students appear to be intellectual, rational, and critical, yet practical and socially sensitive in their decision making process. Wheeler-dealers endorse strong economic and political values and weak theoretical, social, aesthetic, and religious orientations. They tend to view issues from a utilitarian perspective and evoke the image of a "shrewd operator". Only 24 percent of the students, the smallest group of the three, are classified as wheeler-dealers.

The Present Study

This study examined secondary vocational business students' ethical decision making in 25 hypothetical business scenarios. This study may offer some insights regarding ethical orientations of future American business people. The rationale for studying high school students is that they are the source of future business students in our colleges and the source of future business executives in the society.

In the 1950s, 43 percent of high school graduates pursued college and 6 percent of the population in our society were college graduates. In 1992, 66 percent of high school graduates entered college and 21 percent of a much larger population were college graduates. Recently, about 17 million students are going to classes taught by 762,000 professors on 3,400 campuses. According to Herbert London of New York University, the college experience has gone from a rite of passage to a right of passage.

In 1992-1993, 89,390 bachelor's degrees in business administration and management were awarded making it the most popular undergraduate major in college. Many business graduates are being released into the world of work with technical skills but not enough critical thinking skills in ethical issues. The American workplace is in a state of moral chaos. Most workers will face tremendous ethical dilemmas and do not have sufficient framework and help to make ethical decisions (Goree, 1992). Some graduates will become future American business executives.

The results of a back-to-school survey of students in 1992 by *USA Weekend* indicated that some decisions made by students concerning ethics were less than desirable. Surprisingly though, 65 percent of students responding to the survey felt that public schools should teach basic values such as honesty, fairness, and responsibility (Bullard, 1992).

Personnel at Martin Marietta Corporation realized that inculcating ethics in education was not a simple task so they developed a board game titled *Gray Matters*. As a major contributor to the project, George Sammet chose the name because he felt the ethical decisions often involved a gray area. The game includes a process for making the most ethical choice with points assigned

accordingly (Martin Marietta Corporation, 1992). In this study, we will examine high school students' responses to 25 hypothetical business scenarios involving business ethics.

Method

Participants Participants were high school students (Grades 9-12) enrolled in seven "Introduction to Business" classes from six high schools in Rapides Parish, LA. Permission to conduct this study was granted by the superintendent of the Rapides Parish School Board. Students' participation in this research was completely voluntary and their confidentiality was protected by answering the survey anonymously.

Completed surveys from 136 students (48 percent male and 52 percent female) were obtained which represented the response rate of 77.8 percent. The participants' age and the percentage of this age group in the sample were presented as follows: 14 years (12.6 percent), 15 years (25.7 percent), 16 years (30.2 percent), 17 years (16.2 percent), 18 years (13.2 percent), and 19 years (2.2 percent). Further, 47.1 percent of these students were employed, whereas 52.9 percent were never employed.

Measure The survey questionnaire consisted of 25 close-ended short scenarios. Participants were asked to indicated either (1) yes, they would, or (2) no, they would not take a specific action in a given situation. These items were developed based on scenarios and situations from the following three sources: First, a discontinued commercial game, *A Question of Scruples* (Milton Bradley, 1987), second, "Test IV: Are you an honest worker?" (Patterson & Kim, 1991), and third, "Do you do the right thing?" (Bullard, 1992). The content of this questionnaire was tested in a pilot study using a group of high school students and a panel of high school teachers for clarity. All these items are presented in Table 1.

Results

Table 1 shows the percentages of secondary vocational business students' "yes" and "no" responses for each item. These 25 items were grouped into four major categories: (1) opportunity within the organization, (2) pressure from the organization, (3) opportunity from other sources, and (4) pressure from other sources.

Opportunity Within The Organization In terms of opportunity within the organization, there are five sub-categories: attendance, effort, job search, use of time, materials, and money from work, and disgruntled worker. Results of these sub-categories will be discussed as follows. Table 1 shows that the majority of these students may go to work if they are required to work on that day. However, they may call in sick if given the opportunity to use their sick leave. The majority of them will give their total effort on the job (90.4 percent) and will not take credits for work done by others.

Most of them will not lie on their resume and will hire someone like them. It is interesting to know that they felt that it is not appropriate to look for another job on company time, whereas the majority of them felt that they would use office supplies, make personal calls, and give away free fries to a friend, and borrow money overnight if they were given the opportunity. Even if they were not happy with their jobs, they would continue to do a good job and would not sabotage the company.

Pressure From The Organization Under pressure, the majority of them would give in to protect themselves. However, they would not do illegal things and would tell the truth.

Opportunity From Other Sources When opportunity from other sources was available to them, these students tended to take the advantage of the situation. In three scenarios, their gains were results of someone else's mistakes. When the payoff is great (several million dollars for company secrets), it appears that a larger percentage of these students (73.5 percent) tended to take the advantage of it (under opportunity pressure) (see Item 21).

Pressure From Other Sources Students tended to offer truth to a company regarding reference and regarding theft. They were also willing to talk about their boss to others.

Discussion

The results of this study reveal the possible ethical decisions these students may make in their real life in the not-so-distant future. Their responses are not all that desirable. There is room for improvement. Business teachers and managers need to consider these issues very seriously and carefully.

However, it should be pointed out that all these participants are high school students from Grades 9 to 12. It is plausible that this is their first formal exposure to ethical issues in a high school class: Introduction to Business. They still have a long way to go in becoming business executives in the society and have many more opportunities to study these issues in the future.

Table 1. Participants' Responses on The Ethical Questionnaire

Questions	Yes	No	N/A
I. Opportunity Within The Organization			
A. Attendance			
1. You and a friend have been planning to go on a short trip over the Labor Day weekend. Your boss tells you Labor Day will not be a company holiday this year. Would you go to work?	55.1	44.8	
2. You have accumulated sick leave. You have used all of your vacation days. You have a unique opportunity to go on a special trip. Would you call in sick?	73.5	25.8	.7
B. Effort			
3. Would you give your total effort on the job?	90.4	9.6	
4. Would you take the credit for work done by someone else?	18.4	81.6	
C. Job Search			
5. Would you tell little white lies on a resume to get a job?	28.3	71.0	.7
6. If you were the boss, would you hire someone like you?	75.4	23.9	.7
D. Use of Time, Materials, and Money From Work			
7. Do you think that looking for another job on company time is OK?	22.1	77.2	.7
8. Would you use office supplies (paper, pen, white-out, paper clips, etc.) from your company for personal use?	77.9	22.1	
9. Would you make personal calls on your company phone?	72.8	26.5	.7
10. You have a summer job at a fast food restaurant. Would you consider giving free fries to a friend?	59.6	40.4	
11. You have a job in a small business. Do you think borrowing $20 overnight would be dishonest?	65.4	33.9	.7
E. Disgruntled Worker			
12. You have been passed over for a promotion and fell that the person promoted is not worthy. Would you continue to do as good a job as you have been doing?	79.8	20.2	
13. You feel that your company has taken advantage of you. You could easily sabotage the computer system. Would you consider doing it?	36.8	63.2	

II. Pressure From The Organization

14. Recently your company has been accused of discriminating against women. When the next position opens would you hire the first qualified woman that applies?	62.5	36.8	.7
15. Your boss asks you to do something that involves breaking the law. Would you consider doing it if you thought your wouldn't get caught.	15.4	84.6	
16. You are a reporter. Someone has confided in you and asked that their name not be revealed. You are facing the possibility of being sent to prison if you do not reveal your source. Would you reveal the source's name?	79.8	20.2	
17. Would you tell the truth even if it meant losing your job?	62.9	36.4	.7

III. Opportunity From Other Sources

18. When you return from the bank, you realize that the teller gave you too much money. Would you consider keeping the money?	62.5	37.5	
19. When you receive your paycheck you see that your boss has paid you for 40 hours even though you have only worked 35 hours. Would you consider keeping themoney?	65.4	34.6	
20. You receive your bank statement. You have $700 more than you should have in your account. Would you consider keeping the money?	61.8	38.2	
21. If you were offered several million dollars to reveal company secrets would you consider doing it?	73.5	25.8	.7
22. You are going on a business trip. Your company purchased the ticket. The airline offers to refund $500 of your ticket purchase if you give up your seat and take a later flight. You would still be able to keep your business appointment. Would you consider giving up your seat and keeping the $500?	70.6	29.4	

IV. Pressure From Other Sources

23. An employee that causes problems in your company applies for a job with another company. When you are asked for a reference would you give a wonderful recommendation in hopes that someone else will hire them?	26.8	73.2	
24. Your best friend is stealing money from your place of employment. Would you say anything?	59.6	40.4	
25. Would you talk about your boss to others?	65.8	32.7	1.5

Note. N/A = No answer.

Students should be guided by proper ethical decision-making principles so that they will be able to advance to the highest stage of moral development. Morality is based on principled personal conviction. It is plausible that ethical thinking patterns may be formed early in life (a deep-rooted value system) which may be difficult to unlearn or change later in career. According to Kumar (1995), 24 percent of the students are classified as wheeler-dealers. To them, the end often justifies the means. This study show that 73.5 percent of students would reveal company secrets if they were offered several million dollars. It is possible that we may find all three types of people identified by Kumar in this sample (a less selective group than college students), wheeler-dealers, in particular.

An important factor here is that money talks. Money has a significant impact on people's behavior, performance, and effectiveness in organizations. People's attitudes toward money may also serve as their frame of reference when they face their everyday life (Tang, 1992). Given a large amount of money, those who value economic values and political values may have a strong tendency

to capture the opportunity and take the advantage of it when it is presented. Future study may want to examine the possible differences between those who value money and those who do not when ethical decision-making behaviors are examined.

It appears that many of these scenarios offer either opportunity or pressure within the organization or outside the organization. Employees will also encounter these opportunities and pressures in their everyday life. Corporations and industry need an agree-upon standard on ethical behavior. All business managers need to combine a code of ethics with ethics training. Managers should also evaluate current ethics training programs to ensure correct ethical behavior is taught and rewarded. Further, it is also necessary to create an ethical organizational culture.

Corporations need workers with good ethical decision-making skills (Martin Marietta Corporation, 1992). These skills may have a major impact on their careers. Many people caught in ethical dilemmas feel that they just haven't asked the questions and they haven't had time to think about these issues. Most people only think about ethical issues when they're in the frying pan.

It has been suggested that when making ethical decisions, there are three important questions: First, is it legal? Does it violate civil law or company policy? Second, is it fair to everyone concerned (both short and long term)? Third, will I feel proud of myself? If my decision is known publicly, how would I feel? How would I feel if my family knew it (Edington, 1993)?

Even though there are no easy answers to common ethical dilemmas, students should become aware of some of the types of dilemmas they may face in life. Ethical reasoning is a necessary life skill. Many students in the present study only consider their personal gains when opportunity is presented. They have surely failed to realize the other parties involved in the scenarios.

Students are entering the American marketplace at a time of moral chaos. They are facing a dizzying array of ethical issues and dilemmas and are held personally and legally responsible for the choices they make. Yet, they have been given very little guidance in how that decision-making process would work. Education in moral responsibility is just as imperative as training in math and science. Though ideally, society as a whole is responsible for the ethical conduct of its constituents, education sometimes has to come forward and address social issues. Business communication teachers can and should have an influence on students and help them establish appropriate business ethics.

Statements by the Policies Commission for Business and Economic Education encourage students to use practical learning experiences and critical thinking skills to analyze ethical issues. The goal is to empower students with the necessary skills to transfer ethical decision-making and problem-solving skills from the classroom to the workplace. Research indicates that ethical conflicts arise when the beliefs or attitudes of workers do not match the beliefs or attitudes of the workplace. It is suggested that vocational ethics should provide workers with a means of identifying and resolving ethical conflicts within the work environment. By doing so could prevent them from making gross ethical misjudgments (Goree, 1992).

Ethics education should be an on-going process throughout the formal education of business students. Conducting ethical studies in the classroom allows students to communicate with each other and view things from many perspectives. Simply the experience of taking a stand and justifying that stand is an excellent way to increase self-esteem, thereby, giving students an opportunity to support their position with sound, rational thinking. The ethical scenarios examined in this study can be used as a measurement tool to evaluate the effectiveness of training programs on business ethics.

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The Meaning of Work: A Literature Review

Neal Chalofsky
Patricia Daly
Janet Silverthorne
The George Washington University

Lauren Turner
The MITRE Corporation

The meaning of work has been of interest to both classical motivation theorists and more modern "new age" writers and consultants. A literature search was performed and the limited number of studies that were found were analyzed to determine the scope and depth of research that has been conducted on this topic. A dichotomy between values, jobs, and satisfaction; and meaning, spirituality, and work were found to exist.

The managerial and popular literature is increasingly referring to individuals questioning the meaning and purpose in their work. Tichy (1983) claimed there are large numbers of people who feel a loss of purpose and meaning in the workplace. Maccoby (1988) specifically wrote about professionals questioning workplace purpose and meaning and the drive to align values in their personal and professional lives. Examples range from Tom Chappell (Tom's of Maine) questioning the meaning and purpose of his whole company to people featured in local newspapers who left their jobs for entrepreneurial opportunities or other endeavors more aligned with the meaning and values they seek.

Gayle (1997) reports that a plethora of literature exists to support the notion that individuals have an inherent need for a professional life that they believe is meaningful (Alderfer, 1972; Csikszentmihalyi, 1990; Herzberg, et al., 1959; Maslow, 1943, 1971; McGregor, 1960; Rogers, 1959, 1961). Maslow (1971) wrote that individuals who do not perceive the workplace as meaningful and purposeful will not work up to their professional capacity. Yet, with rapidly changing economic conditions, organizational structures, and job requirements, what once may have provided a measure of meaning and purpose for individuals in the workplace is eroding (Csikszentmihalyi, 1990; Shamir, 1991).

To understand what it is about work itself that seems to motivate individuals, we proposed to review the research based literature.

Background

There is a long history of research and discourse about what motivates employees and the relationship between job satisfaction, morale and performance/productivity. As organizations became more complex, assumptions about the power of rewards such as pay, security, and working conditions were questioned. In addition, the correlation between morale and productivity was challenged. In response, the human relations movement produced theories focused on human needs. This classic motivation literature referred to work itself as the primary motivator.

Maslow (1943, 1954, 1970, 1971), Herzberg (1959), McClelland (1965), and Alderfer (1972), theorized that individuals are motivated to take certain actions based on fulfilling needs believed to be inherent in all humans. These content theorists all proposed that as these needs move from basic survival needs to higher order needs, they become more intrinsic and reflective in nature. The higher order needs are translated to values, working toward a higher cause; meaningfulness and life purpose. (Given the brevity of this paper, the individual theories of the authors mentioned above will not be discussed in detail.)

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Vroom (1964) builds on the content theorists to develop the expectancy theory of motivation. Vroom focused on the individual's choices and perceptions. Valence, instrumentality, and expectancy were used to explain the strength of motivation based on the probability of achieving success and whether one act will lead to another. In the expectancy model, one's perceived effort as it relates to performance, the probability the performance will lead to a reward, and that the reward has value, drives the effort.

A few theorists have begun to move beyond the notion of the value of performing a set of tasks as a primary motivator. For example, after establishing his *hierarchy of needs*, Maslow (1971) began to explore the meaning of work. This exploration was expressed in his description of being values, referred to as *B-values*. B-values include truth, transcendence, goodness, uniqueness, aliveness, justice, richness, and meaningfulness. Maslow felt the work becomes a by-product of obtaining the goals of the B-values. A self-actualized person feels that work equates with play and both become an integral part of a person's being. Maslow equated B-values with spiritual values which he believed is a part of the human essence (Gayle, 1997).

Also noteworthy is the thoughtful discourse from Rogers (1961), Locke (1975), Ackoff (1981), and Shamir (1991). Rogers (1961) believed that people find purpose when they experience freedom to be exactly what they were in a fluid and changing manner. Locke (1975) wrote that people strive to attain goals in order to satisfy their emotions and desires. Ackoff (1981) described purpose and meaning as progress toward an ideal which converts mere existence into significant living by making choice meaningful. And lastly, Shamir (1991) reported that the task can be motivating due to its meaning for the individual, rather than for intrinsic rewards.

Further exploring the meaning of work would provide an opportunity to learn from where Maslow and others have left off.

Purpose The purpose of this paper is to determine what the research and theory-building literature informs us about the meaning of work. To our knowledge, a literature review about the meaning of work does not exist. It is believed that a review of this nature is important to: (1) develop a framework for understanding how HRD practitioners may impact workplace productivity and; (2) determine what gaps exist that warrant further research and theory-building.

Methodology A literature review of researched based articles, both quantitative and qualitative, was conducted. Business, psychology, sociology, and education literature was reviewed. The following databases were searched: ABI/Inform, Educational Resources Information Center, Psychological INFO (journal and articles), and Dissertation Abstracts. Keywords used in the literature search include: work values and beliefs, work and meaning, work and spirituality, motivation and meaning, motivation and high performance, purpose of work, work and personal growth. The resulting literature were reviewed and analyzed.

Significance of this work There is an increasing number of dissatisfied workers seeking alternative work opportunities or demonstrating a decrease in productivity. Classic motivation theories state the work itself as a primary motivator. Maslow and several current theorists have suggested the exploration of the meaning of work as it relates to motivation. Yet, a comprehensive literature review has not been done to assess what has been accomplished in this arena and more significant, what remains to be explored that may increase individual and corporate productivity.

Findings

Two major areas within meaning of work were identified in the literature review, values and meaning.

Values A preliminary keyword search identified a limited number of literature reviews, articles from scholarly journals and abstracts of doctoral dissertations on "values" as they relate to "work" and "spirituality." The initially daunting variety of concepts that appeared in these articles was sorted into four clusters: cognition, emotion, action, and outcomes. The cluster titles also suggest a process of value formation.

The cognition cluster includes key words like valuing, comparing, recognition and

assessment. The cognitive dimension of valuing involves the determination of whether an option is worthy, either intrinsically or in relationship to some extrinsic outcome. Broenen described cognition in valuing as "making subjective rankings or judgments about variables in one's environment that may relate to how satisfying one considers one's job" (1990, p.2) .

The emotion cluster includes concepts like, needs, desire, and affect. George (1996) found that research in subjective well-being suggested that values, attitudes and moods form a powerful triple interaction that can affect job satisfaction and turnover. Emotions also help energize or motivate action. Action/Result keywords include performance, behavior, and goal achievement as outcomes of value motivated activity .

An Operational Definition of Value Much of the research on organizational behavior and human resource management involves the interaction of individual values with the workplace (Coomey, 1988; Carlson, 1995). Coomey reported that her search of the literature uncovered widely diverse definitions of values which she eventually consolidated into one. According to Coomey's definition, values are the transformations that take place between actual or perceived outcomes (rewards, losses, etc.) and affective states (satisfaction, dissatisfaction, etc.) which lead to action (behavior, performance, etc.). She further explained that values derive from a vast number of contextual variables like: childhood, education, occupation, personal goals, stage in the life cycle, perceived equity, organizational climate, outcomes, and values themselves. It was suggested, therefore, that values, instead of being isolated entities, more closely resemble a system.

Four themes that elaborate the cognitive, emotive, and action/result dimensions of value and work also emerged from the literature: (1) intrinsic vs. extrinsic factors; (2) work values and quality of work life; (3) subjective well-being and happiness; and (4) working hard vs. working smart. The following research represents these themes.

Valuing Intrinsic and Extrinsic Factors. In 1986 Barker surveyed 479 secondary science and math teachers in four states for their assessments of the quality of their work life. He found that extrinsic values, including resources, support systems and workload were key to reducing the attrition of this group of workers. The perception of intrinsic factors--like growth, status and formal rewards--were less valued and presumably would be less effective in encouraging the desired career behavior of math and science teachers. Boman (1995) also explored the relationship of the valuation of intrinsic and extrinsic factors to the subjective state of job satisfaction, work values, and organizational commitment of part-time and full-time community college faculty members. She found satisfaction to be generally high with internal and external social factors but less so with extrinsic organizational factors.

Work Values & Quality of Work Life. Pine (1987) reviewed the research on work values (WVs) and found a reciprocal shift in cultural and individual WVs. From the macro level, cultural WVs are influenced by history, economics, and the society. These influence the psychological processes of beliefs, aspirations, expectations and affects in individuals. Kazanas (1973) measured perceptions of the value of work in vocational education. He concluded that students' work values and beliefs about work will have consequences in their future work satisfaction and productivity. Vocational educators must therefore plan and develop meaningful work experiences for students. Mottaz (1986) analyzed data from 1,385 male and female workers in a variety of occupations to assess gender differences in work values. He found no gender differences in work values in the higher occupational levels, but at lower levels males were more oriented toward intrinsic work values and females toward the social values of work.

Van Pletsen (1986) studied the interrelationship of work values, work expectancies, and quality of work life (QWL). He was primarily interested in how an employee's work values impact his/her individual QWL. He defined QWL as a principal output of the mutual interaction among structural elements of an organization (tasks, technology, environment, social system, etc.) as well as a key factor in individual motivation. QWL therefore is hypothesized to be part of both organizational functioning and individual motivation. For motivational factors the researcher used the expectancy values of effort-to-performance and performance-to-outcome. His findings supported his expectation of finding a positive relationship between an employee's work values and his/her QWL.

Broenen (1990) found that the relationship of values to job satisfaction had not been extensively reported in the psychological literature. So he looked at the baby boom generation to see if there is a relationship between their values and their job satisfaction. Baby boomers-- the largest population bulge in the history of the United States--had experienced powerful value-shaping experiences during the turbulent 1960's. Research had identified a high valuing of independence and support, and a low valuing of conformity for this population. Broenen measured job satisfaction for the age group in a variety of organizational settings. He found that, despite an expected conflict between the traditional organization and baby boomers, values were actually relatively high in workplace satisfaction, in addition to a positive correlation between benevolence and job satisfaction.

Subjective Well-Being and Happiness. Myers (1995) summarized numerous new studies that explore people's subjective well-being (SWB). Frequent positive affect, infrequent negative affect, and a global sense of satisfaction are three characteristics of high SWB. Religiosity and work experiences have also been found to be strong indicators of SWB. Patrick Townsend (1995) advised that a sense of humor and a sense of proportion should be nurtured when discovered in any employee at any level of organization. He believed that pride in work, and enjoyment of work generate enthusiastic cooperation, an invaluable asset in the continual improvement of both job and organization.

Working Smart vs. Working Hard. Sujan, Weitz & Kumar (1994) examined the effects of belief and self-concept on the effectiveness of salespersons. The study was based on previous findings in psychological studies that two distinct goals underlie people's behavior in achievement situations. One of these is "learning" and the other is "valuing performing." Salespersons who saw themselves as learners valued growth and worked smart. Working smart was defined as developing knowledge of sales situations and using this knowledge in selling behavior. They were willing to develop a repertoire of behaviors from which to select those most effective for a given situation. They were also more willing to take on challenges as an opportunity to learn, and they benefited from both negative and positive feedback. They were stimulated to work harder when necessary. By contrast salespersons who saw themselves as hard workers and high performers put in more time and persisted in their efforts in the face of problems. They also tended to see themselves as unchanging, and to benefit most from negative feedback and little from positive feedback. The study found that learning orientation motivates working both smart and hard, whereas performance orientation motivates only working hard.

The researchers refuted the assumption that smart and hard are opposites--where increasing one automatically decreases the other-- rather that the two vary independently of each other. Researchers also found that learning and performance orientations can be modified by supervisor feedback, but sense of self efficacy can modify the expected effects of performance and learning orientations.

Meaning of Work Csikszentmihalyi (1990) in his attempt to define meaning, readily acknowledged the difficulty the task presents by suggesting that any definition of the term would undoubtedly be circular. However, he points to three ways in which the word may be defined: (1) having a purpose or the significance of something, (2) the intentions one holds, and (3) identifying or clarifying the term in context. Similarly, one may attempt to define work. Dirkx (1995) subscribed to the theory that work is one of the ways that a mature adult cares for oneself and others. This was expressed by respondents in the Schaefer and Darling (1996) study who defined work as an opportunity for service to others and not distinct from the rest of life. The term may also be definitive of one's uniqueness and a way of expressing one's self in the world.

Adding the word "work" to meaning presents an even greater challenge at definition. Meaning of work suggests an inclusive state of being. It probably is that which seeks to define who we are, the purpose of our being, and the spirit with which we approach what we do. Put in a spiritual context, it is that which gives essence to what we do and what brings a sense of fulfillment to our lives. The literature indicates that meaning of work is a significant contributor to meeting one's purpose in life. Supporting conditions for its fulfillment are work spirit and the sense of being as founded in one's spirituality. These are regarded as cogent factors for finding meaning in one's work.

Wishner's (1991) study on the influence of the meaning of work, among other constructs on job satisfaction of school psychologists, yielded interesting results. Though the prediction that the meaning of work was prominent and intrinsically important was not confirmed, the construct itself proved the single best prediction of job satisfaction. This indication propelled the researcher to conclude that the meaning of work has a more pervasive role in the lives of individuals. Similarly Jaeger (1994), in investigating the self-employed concluded that among aspects of the Protestant work ethic, a need for meaningful work was the single most important descriptor which defined the individuals' sense of purpose in their contribution to the spirit of community living. Further, the researcher concluded that work was an accepted part of the participants' personal identity. It was that which brought meaning, enjoyment and satisfaction to their lives.

As indicated by Daum (1977), the meaning of work was no less significant for re-employed older workers. An investigation of 200 randomly selected re-employed workers aged 55 or over revealed that instead of economic reasons as was believed, the most frequently mentioned reason for continuing to work was a desire for meaningful life experience. More interestingly, the researcher indicated that persons who sought meaningful experiences from work tended to be of higher social class. This leads one to question if finding meaning in one's work is status related.

Work Spirit. It seems that one's ability to achieve meaning from one's work depends on what one brings to the work itself. Loscocco (1985) identified two elements - work commitment and work orientation and suggested that these are designators through which people come to and assign particular meanings to the work they do. In one aspect, work commitment represents the relative contribution of work to the sense of self, while work orientation reflects the importance people attach to the various types of rewards available from the work they do.

Together, these ideas are reflective of Connelly's (1985) concept of work spirit, the set of qualities exhibited by people who enjoy their work enormously. Among these qualities are a positive state of mind, a sense of purpose and vision, and a full sense of self. One group of participants in Connelly's study describes work spirit as a "ground of being," a continuing state of mind from which everything else emerges. Connelly concluded from this study that people who love their work and find meaning in it realize that their work experience, to some extent, is dependent on what they themselves bring to the experience.

Self, Spirituality, and Work. Shamir (1991) argued that current work-motivation theories should be augmented by the concept of self. He built a theory of self-concept-motivations on the following assumptions: that people are not only goal-oriented, but also self-expressive; that they are motivated to maintain and enhance their self-esteem, self-worth, and self-consistency. Shamir also postulated that self-concepts are composed, in part, of identities. He further suggests that self-concept-based behavior is not necessarily related to clear expectations or specific outcomes. These assumptions imply that work motivation will be increased when job related identities are prominent in the self-concept, and when the engagement offers opportunities for enhancing self-esteem and self-worth through actions that are consistent with the person's self-concept.

Pitts (1995) indicate that the ability to find meaning in one's work is an expression of one's sense of self. It seems then, that if people derive meaning from their work to the degree of work spirit or sense of being that they bring to the experience, that these contributors are grounded in who they are as spiritual beings. Neck and Milliman (1994) suggest that a central aspect of spirituality involves the meaning of one's work. The concept itself (spirituality) is multi-dimensional and may be expressed as a transforming power or an expressed desire to find meaning and purpose in life. It also suggests a desire to make a difference and create a meaningful world, or an inner wisdom and compassion. Sveinunggaard (1992) similarly describes one's spirituality as a transformational life experience which gives rise to a reaffirmation of self characterized by a contextual awareness of oneself as one journeys inward to discover the self.

The theory of self as expressed through spirituality is defined by Hartman (1996) as inclusive of all human experiences including work and one's experience of reality. Further, the researcher indicates that the meaning one encounters from this reality gives rise to the quest for significance. This theory is substantiated by a participant in the Schaefer and Darling (1996) study, who experienced work as a personal gift and an integral part of the spiritual journey that is life. Further testimony of the role of spirituality in work is articulated by McEnroe (1995) who

claimed that the most significant factor contributing to outstanding leadership is the executives' strong inner core of spirituality which, among other competencies, include finding meaning in everyday life, what they do, and what happens to the organization.

Conclusion

Our purpose was to explore the literature around the theme of the meaning and purpose of work. Our search, which was focused but not exhaustive, uncovered a dearth of research-based literature. We did find a large number of books and articles offering professional opinion and theoretical discussion on this and related topics.

Our analysis of the research-based literature seems to point to a dichotomy between values and meaning in relation to work. The literature seems to refer to values as intrinsic motivaors to performing a job and deriving satisfaction from a job. The emphasis is on what the job means to us in terms of the congruence of the tasks with our beliefs, objectives, and anticipated rewards. Values are relatively easy to identify through instrumentation; and understanding the fit between values and job responsibilities significantly influences job satisfaction.

The meaning of work, on the other hand, . . ."comes from the inside out; work is the expression of our soul, our inner being" (Fox, 1994, p.5). The meaning of work is in and of itself much more subtle; as is the distinction between meaning related to work and values related to a job. The distinction seems to lie in the notion that a job is what we *do*; work is who we *are*. We get paid to do our job; we are successful if we achieve some goal or target. Yet, as Fox points out, much work in our society is not paid at all; for example, raising children, tending a garden, singing in a choir, or organizing youth activities. And Csikszentmihalyi (1990) found in his research on high performance, people in what he refers to as a "flow state" actually feel a sense of disappointment when they achieve the objective of their performance, because the act of performing is the motivator; not the accomplishment of the task.

Implications for the Field of HRD In this age of the "new employee contract" we need to pay attention to:

> . . . our whole selves at work, to admit that some work has no meaning to us and offers no possibility of joy, to examine what work will have meaning to us and seek such work, to meet our co-workers self-to-self, center-to-center, and to stop pretending that our interior lives don't matter. (Only then) will our work become more joyful (and) our organizations will flourish with commitment, passion, imagination, spirit, and soul (Richards, 1995, p.94).

When the emphasis on performance is paramount over all else, employees gradually lose the meaning of their work. Such loss of meaning affects attitudes, behavior, and overall mental health. Our profession needs to search for and implement new workplace models that address work as both a vehicle for production and individual and social development (Svendsen, 1997).

Implications for Further Research It seems obvious that more research needs to be done to determine the impact of values and meaning on work, performance, and organizational effectiveness. We also need to learn more about the interrelationship between values and meaning. Only then will we be able to support our beliefs and, possibly, convince organizations that meaning *and* work must go together.

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